



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

in a new piety. There are new structures to be reared. There is a new ritual to be written. There are new songs to be sung. The time is at hand, but it is not yet fully come. We must first have, in the many and in the few, a new piety. Then God give us men with pens dripping with the blood of human hearts; God give us poets with a song like Washington Gladden's; God give us musicians to teach us how to sing the songs of the Kingdom.

O Master, let us walk with thee
In lowly paths of service free—

this is the new piety which we have been singing for a generation. But we have only begun to be pious. When we understand what piety means we shall have a new hymnology, a new ecclesiasticism, a new civilization—we shall have come into the Kingdom.

Doubtless we shall never have any real piety until the simple, natural, God-loving Man of Nazareth comes wholly into our lives. Doubtless he will have to come in and abide with us and show us how, before ever the world shall learn the secret of piety. Even so, come, Lord Jesus.

THE RELATION BETWEEN THEOLOGY AND SOCIOLOGY

E. GUY TALBOTT

Executive Secretary, Church Federation of Sacramento, California

Theology is the science of man's relation to God; sociology is the science of man's relation to his fellow-men. The corollary of the doctrine of the fatherhood of God is the doctrine of the brotherhood of man. From the ethical or scientific viewpoint, man's relation to his Father is intimately connected with his relation to his brother. Theology and sociology are, therefore, complementary.

Man is not right with God who is not also right with his fellow-man. Holiness toward God presupposes righteousness toward our fellow-men. The man who "walks humbly with God" must also "deal justly" and "love mercy."

The Old Testament commandments have to do, first, with man's relation to God; secondly, with man's relation to his fellow-man. One of the tables is of equal importance with the other. Under the Mosaic Code, theology and sociology are inseparable.

Christ, likewise, gave two commandments, the first defining man's attitude toward God, the second his attitude toward his fellow-men. Christ said: "He that loveth God, let him love his brother also." And again: "If a man say that he love God, and hateth his brother, he is a liar," said John. Christ, who spoke of himself as the Son of God, spoke also of himself as the Son of Man.

To be vitally related to the Father means to be closely united to our brothers. In Christ's teaching, sociology and theology cannot be separated.

The Biblical Argument

Not only do the commandments of the Mosaic Code and of Jesus indicate a close connection between theology and sociology, but the whole content of the Scriptures indicates this vital relationship. The Bible is as much a science of human society as it is a science of God. Aristotle taught that "man is by nature a social animal." The Bible teaches that man is, by creation of God, a social and a divine being. It was not good that the first man be alone. Because man is a social being he is a religious being. Apart from his fellow-men, man is a non-religious being.

The prophets taught that God demanded that men live lives that were not only personally holy but socially righteous as well. Amos, Hosea, Micah, Jeremiah, and Isaiah constantly blended theology and sociology. The man who was not right with his fellow-men could not be right with God, according to the stern prophets. Their call to the people was a ringing call to live lives that were holy toward God and righteous toward their fellows. The prophets condemned social injustice just as strongly as they recommend personal holiness.

Micah, the social prophet pre-eminent, said: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge

for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they will lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

Isaiah cried out: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless."¹

Again, he says: "The Lord will enter into judgment with the ancients of his people, and the princes thereof, for ye have eaten up the vineyard, the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces and grind the faces of the poor? saith the Lord God of Hosts."²

God, speaking through Amos, said: "Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins; they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."³

Zechariah says: "Thus speaketh the Lord of hosts, saying, Execute true judgment and show mercy and compassion every man to his brother; and oppress not the widow and the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder

¹ Isa. 10:1-2.

² Isa. 3:14-15.

³ Amos 5:11-12.

and stopped their ears, that they should not hear. Yea, they made their ears as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of Hosts.”¹

All of these passages simply mean that the prophet recognized that man’s duty to his fellow-man was as binding as his duty to God, that his standing in the sight of God was dependent on his attitude toward his brother. These men were pre-eminently “social preachers,” for the burden of their message was social righteousness rather than personal piety.

Speaking of the prophets, Rauschenbusch says:

We have seen that these men were almost indifferent, if not contemptuous about the ceremonial side of customary religion, but turned with passionate enthusiasm to moral righteousness as the true domain of religion —their religious concern was not restricted to private religion and morality, but dealt pre-eminently with the social and political life of their nation. Their sympathy was wholly and passionately with the poor and oppressed. If we believe in their divine mission and in the divine origin of the religion in which they were the chief factors, we cannot repudiate what was fundamental in their lives.²

A prominent socialist writer says of the Hebrew prophets:

No writings in the world throb with such insistent impeachment of social and economic injustice and such powerful and

irresistible appeals for social righteousness as the utterances of the Hebrew prophets. . . . The aim of Jehovah in taking pains that Israel should be educated as a holy people was the *triumph of social justice*. It is above all, by the conception of *Providence* and of Social Justice in the earth that the Hebrews differ from all peoples.³

The messages of the Psalmists are no less clear than the laws of Moses or the sayings of the prophets. Here is the Psalmist’s description of a citizen of Zion: “Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; he that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his brother; in whose eyes a reprobate is despised, but who honoreth them that fear Jehovah; he that sweareth to his own hurt and changeth not; he that putteth not out his money to interest, nor taketh reward against the innocent. He that doeth these things shall never be moved.”⁴

The sum of the teaching of the old Testament is that righteousness and godliness go hand in hand. This teaching is summarized by the prophet Micah in these words: “Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of

¹ Zech. 7:9-12.

² *Christianity and the Social Crisis*, pp. 41-42.

³ J. Stitt Wilson, *The Bible Argument for Socialism*, pp. 14, 15.

⁴ Ps. 15.

my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"¹

It is only within the past generation that the social significance of the teachings of Jesus has been discovered. About a generation ago a group of leading churchmen were discussing the relation of the church to pressing social problems and expressed regret at the inability of the church to do anything. One of them, voicing the common sentiment, even said that the sad feature of the entire situation lay in the fact that Jesus gave no definite social message. Three prophets of the new social order arose about that time, Washington Gladden, Josiah Strong, and Richard T. Ely. They gave the church a vision of the social significance of the teachings of Jesus that entirely changed theological thought and is largely changing ecclesiastical polity. These men are with us yet, honored and revered.

Following them has come a host of younger scholars who have emphasized their interpretation of the gospel, until today Christ's social message is as clearly discerned as his gospel of individual salvation.

The social teachings of Jesus are founded largely in the Sermon on the Mount and in the parables of the Kingdom. Two great ideas stand out in the Sermon on the Mount—the Kingdom of Heaven and righteousness. In this sermon Christ enumerates four fundamental laws of the Kingdom: (1) righteousness, (2) sacrifice, (3) love, (4) service. All of these laws have to do

with man's relation to his brother. Burton and Stevens give the following outline of the first two chapters of the Sermon on the Mount:

1. Citizens of the Kingdom (the disciples of Christ) described according to his ideal of their character (5:3, 16).
2. The permanence of the Law and the high standard of righteousness in the Kingdom (5:17-20).
3. Righteousness that is required in the Kingdom in contrast with the prevalent teaching of the synagogue (5:21-48).
4. The righteousness that is required in the Kingdom in contrast with the ostentations and political conduct of the men of that day. All things to be done, not for the approval of men, but of God (6:1-18).

We are coming to believe that the fundamental purpose of Christ's coming into the world was to establish the Kingdom of Heaven on earth. The church is not to be an end in itself; it exists for the purpose of bringing in the Kingdom. That is the function of the church. The church and the Kingdom are not synonymous, as most of the works on theology teach. That the purpose of Christ's coming into the world was to found the Kingdom of God is becoming to be the belief of an increasing number of students of Christianity. We recall that the gist of the teachings of Christ's forerunner was: "Repent ye, for the Kingdom of Heaven is at hand." Likewise, that was Christ's fundamental message. So, also, with the apostles. In the past we have made the Kingdom of Heaven, as far as this world is concerned, purely an individual matter. Now we believe that Christ came to set up his Kingdom, not

¹ Mic. 6:6-8.

only in individual human hearts, but in collective human society. He came to make possible, not only individual regeneration, but social reconstruction.

What else could the prayer he taught his disciples to pray mean? "Thy Kingdom come, thy will be done on earth, as it is in heaven." For two thousand years we have prayed that prayer and the Kingdom has not yet come on earth. Now we are coming to feel that the church must not only *pray* for, but use all her divine power to help bring in, the Kingdom of God on earth.

That the Kingdom of God is as much sociological as theological is shown by a study of the conception Christ had of his Kingdom. It has been said:

To be the Christ meant to found the Kingdom of God, but this is only to say that to be the Christ meant to make human society righteous and prosperous by bringing its members into right relations with God. Thus he made the term "Kingdom of God" social and religious, rather than political.

Shailer Mathews says:

By the Kingdom of God, Jesus meant an ideal (though progressively approximated) social order in which the relation of men to God is that of sons, and, therefore, to each other, that of brothers.

Professor Peabody says:

The social ideal of Jesus Christ is to be interpreted only through his religious consciousness. He looks on human life from above, and, seeing it slowly shaped and purified by the life of God, regards the future of human society with a transcendent and unfaltering hope. In the purposes of God the Kingdom is already existent, and when his will is done on earth, then his Kingdom,

which is now spiritual and interior, will be as visible and controlling as it is in heaven.

Rauschenbusch says:

The Kingdom of God is the ideal of human society to be established. Instead of a society resting on coercion, exploitation, and inequality, Jesus desired to found a society resting on love, service, and equality. The Kingdom of God is the true human society; the ethics of Jesus taught the true social conduct which would create the true society.

That his social conception of the Kingdom of God is the true conception is abundantly shown, both by the spirit and by the letter of Christ's teachings. This is especially true of the Kingdom parables. As we study these parables of the Kingdom, we get a fuller understanding of Christ's own conception of his Kingdom; for example, the parables in the thirteenth chapter of Matthew all bear upon the gradual growth and development and certain triumph of the Kingdom. (1) The parable of the Tares, Matt. 13:24-30, shows the contemporaneous growth of good and evil, which is to be expected and endured. (2) The parable of the Sower, Matt. 13:1-9, 18-23, explains the unequal growth of the Kingdom in different circumstances. (3) The parable of the Mustard Seed, Matt. 13:31-33, shows the methods and extent of the Kingdom's growth. (4) The parables of the Treasure Trove and the Pearl of Great Price, Matt. 13:44-46, show the surpassing worth of membership in the Kingdom. (5) The parable of the Drag Net, Matt. 13:47-50, teaches the final separation of the true from the false members of the Kingdom.

Griffith Jones, in the *Economics of Jesus*, has said:

If the church had realized her social function as the instrument of our Lord to carry out in the collective life the principles she has faithfully enough proclaimed in the individual life, human society would not be governed by such a painfully contradictory set of forces, and it would not be so hard for the individual Christian to fulfil his social functions in perfect obedience to the laws and principles of the Kingdom of God.

The apostle Paul was the great interpreter of Jesus Christ. His writings are intended to interpret the gospel in universal terms. This is especially true of the Epistle to the Romans. This book is the only treatise on systematic theology in the Bible.

The Epistle to the Romans has two main divisions: (1) doctrinal, chaps. 1-11; (2) practical, chaps. 12-16. It deals with four fundamental questions: (1) man as an individual, chaps. 1-3; (2) man as related to God, chaps. 4-8; (3) the relation of Jews to God, chaps. 9-11; (4) the relation of man to his fellow-man, chaps. 12-16. Leaving out the section especially relating to the Jews, we find that the Epistle to the Romans deals with anthropology, theology, and sociology. The following outline is suggestive:

A. DOCTRINAL (chaps. 1-11)

Introduction and salutation (1:1-15)

Theme (1:16-17)

I. *Anthropological*: Man as an individual *sin* (1:18-31)

1. Sin of the Gentiles (1:18-32)

2. Sin of the Jews (chap. 2)

3. All under sin, and all redeemed (chap. 3)

II. *Theological*: Man as related to God —*salvation* (chaps. 4-8).

1. Justification, the question of *sins* —transgressions (chaps. 4-5)

a) Justified by faith (chap. 4-5:11)

b) The results of the justified life (5:12-21)

2. Sanctification, the question of *sin* —depravity (chaps. 6-8)

a) The justified must not sin (6:1-15)

b) The Christian's release from bondage (6:16-7)

(i) Servitude and emancipation (6:15-23)

(ii) The marriage bond (7:1-6)

(iii) Death to law—the soul struggle (7:5-25)

c) Relation of the Holy Spirit to the sanctified (chap. 8)

3. Jews' relation to God (chaps. 9-11)

B. PRACTICAL (chaps. 12-16)

I. *Sociological*: Man's relation to his fellow-man—*service*

1. Christian character and conduct (chap. 12)

2. The Christian's relation to the state (chap. 13)

3. The Christian's relation to his brethren (chap. 14)

4. Christian labors (chap. 15)

II. *Salutations* (16:1-24)

III. *Doxology* (16:25-27)

Sociology and theology are here in a systematic way set forth as complementary. Of course the whole discussion is from the viewpoint of anthropology, or rather, soteriology, expressed in the terms, not of science, but of religion. In this book, man himself, man in the relation to God, and man in the relation to his fellow-man, each has its proper place. Man, who is a sinner, is

saved in order that he may become a servant of humanity.

The first three chapters of Romans give us a picture of unregenerate man. The first chapter speaks of the sins of the gentile world, the blackest picture ever painted of human sin. Three times we are told that the sins of the pagan world were so black that "God gave them up."

The second chapter deals with the sins of the Jewish people. The Jews, because they were the chosen people, presumed upon God's mercy, and became the greatest sinners. Their religion had degenerated into pure legalism and formalism. Paul insists that their sin is greater because they had the law and the prophets.

The third chapter deals with the universality of sin and salvation. "All have sinned and come short of the glory of God." "God hath shut up all in unbelief, that he might have mercy upon all." "We before laid to the charge both of Jews and Greeks, that they are all under sin."

The fourth chapter simplifies the doctrine of justification begun in the third chapter. Abraham and David are taken as illustrations of justification by faith.

The fifth chapter tells of the results of the justified life and relates the disobedience of the first Adam, which brought guilt and pollution upon the whole world, and the obedience of the second Adam by whom the whole world is to be redeemed.

Thus far Paul has been dealing with man's sins—his transgressions of divine law.

He now begins to deal with man's sin—the inherent depravity of his nature.

The sixth, seventh, and eighth chapters deal with the sanctification of the believer. The sixth chapter takes up the question of death to sin. "Reckon yourselves to be dead indeed unto sin, but alive unto God, in Christ Jesus. But now being made free from sin and become servants of God, ye have your fruit unto sanctification, and the end eternal life."

The seventh chapter tells of death to law and gives the struggle of the soul with the bondage of the law. "What shall we say then? is the law sin? God forbid, howbeit, I had not known sin except through the law, . . . for apart from the law, sin is dead."

The eighth chapter is the crowning chapter of the doctrinal portion of the book. The sinner is saved, sanctified, and Spirit-filled. This chapter shows the manifold relation of the Holy Spirit to the faith-justified and sanctified man.

The ninth, tenth, and eleventh chapters are parenthetical and are not necessary for Paul's systematic argument. They have to do with Israel's relation to God. His main argument is continued in the Practical portion, which begins with the twelfth chapter. In this division Paul passes from theology to the realm of sociology. The subject of the division is man in relation to his fellow-man. The gist of his argument is that man is not saved because of his intrinsic worth or value, but solely that he may become a servant of Jesus, through his service to humanity. In this interpretation of the function of salvation and the function of the saved man, Paul is exactly in accord with Christ's own conception. The sinner is saved to

serve. The service that is acceptable to Christ is the service to humanity.

The great final test of human character and of eternal destiny is not the test of creed but of deed. "Inasmuch as ye did, or did it not, to one of the least of these my brethren, ye did—or did it not—unto me." "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he who doeth the will of my Father, who is in heaven." So in his sociology Paul finds that man is saved to serve and not because of his intrinsic worth. The saved and sanctified and spiritual man, the man who is in harmony with God, is to help God save and sanctify this world and bring human society into harmony with God. He is to be a "living sacrifice, holy and well pleasing to God." The self-sacrificing life, the life lived for others, is the "spiritual service" which is acceptable to God. This is the sum of the teaching of the twelfth chapter of Romans which deals with Christian character and conduct.

The thirteenth chapter deals with the relation of the Christian to the state. The officers of government are considered as "ministers of God's service." The Christian is expected to enter the arena of politics and make the gospel effective in human relationship, through legislative enactments, judicial procedure, and executive mandate. The principles of Christ's Kingdom must be enacted into the laws of the civil state before the Kingdom of God can come. The laws of the state, the procedure of the courts, the mandates of the executives are to be the expressions of the will of God in human society. Such is the plain implication of this chapter.

In the fourteenth chapter Paul deals with the relation of men to each other in the Kingdom, or rather in the church as the expression of the Kingdom. It is based on the primary sociological postulate: "For none of us liveth to himself and none dieth to himself." "So then, let us follow after things which make for peace and things whereby we may edify one another."

The fifteenth chapter takes up various Christian labors from the standpoint of the building up of the Kingdom. Paul, who has been justly called "the world's greatest metaphysician," was likewise a great theologian and no less a sociologist. With Paul, man, to live in harmony with God, must live in harmony with his fellows. To be free from the guilt which comes from violating God's laws, or from the pollution of inherent depravity, means to be free from wrong conduct and evil intent toward our neighbor. To be a Christian means to be a "laborer together with God" in building up his Kingdom on this earth—a Kingdom wherein dwelleth righteousness toward man as well as holiness toward God.

The Theological Argument

Comte, in his divisions of the history of human thinking, puts the theological period first and the positive last. In most classifications of the sciences, sociology is put last. This is notably true of Comte's hierarchy of the sciences and of Spencer's classification; so also with Lester F. Ward.

Most textbooks on theology and sociology begin with a lengthy proof of the right to call theology or sociology, as the case may be, a science. Most

theologians and sociologists are convinced that theology and sociology are entitled to be called sciences. Certainly, if theology is a science, sociology is also. We may say, therefore, that theology is the science of man's relation to God and that sociology is the science of man's relation to his fellow-man.

Schleiermacher divides theological science into three parts—philosophical, historical, and practical. His outline follows:

- I. Philosophical
 - 1. Apologetics
 - 2. Polemics
- II. Historical
 - 1. Exegetics, or the knowledge of primitive Christianity
 - 2. Church history, or the earthly career of Christianity
 - 3. The present state of Christianity
 - a) As to doctrine and dogmatic theology
 - b) As to extension and church statistics
- III. Practical
 - 1. Church service, including worship, homiletics, and pastoral care
 - 2. Church government

Professor Thomas proposes the following arrangement of theological science:

- 1. Apologetic, historical, and philosophical.
- 2. Historical theology, embracing biblical science, church history, and statistics.
- 3. Systematic theology, embracing dogmatics, ethics, polemics, and speculative theology.
- 4. Practical theology, embracing the individual, the family, the nation, civilization, and the church.

Dr. John McClintock, for many years President of the Drew Theological Seminary, in his *Theological Encyclopaedia*

and Methodology, gives the outline that has usually prevailed since the sixteenth century. This division rests upon the theory that "Christianity is a system founded upon divine revelation, and that theology is really the product of the human intellect applied to the contents of revelation."

- 1. Exegetical theology, which is concerned with the records of revelation.
- 2. Historical theology, which is concerned with the earthly career of Christianity—with its developments in time, in the practical life and thought of the church.
- 3. Systematic theology, which is concerned with the matter of revelation—with the scientific treatment of its contents.
- 4. Practical theology, which is concerned with the preservation of revelation, and its propagation in and through the church, as the outward and visible form of the Kingdom of Christ among men.

The Sociological Agreement

Turning to sociology, let us see what is the field covered by this newest of sciences. Professor Albion W. Small has made the greatest contribution in the field of sociological methodology. His main purpose, thus far, has been to discover and co-ordinate the fundamental conceptions and principles which form the groundwork of all sociologists. He gives his own thesis in the beginning of his *General Sociology*, as follows:

The central line in the path of methodological progress, from Spencer to Ratzenhofer, is marked by gradual shifting of effort from analogical representation of social structures to real analysis of social processes.

His basic sociological postulate is that the subject-matter of sociology is "the process of human association."

Professor Ward makes the statement that "the subject-matter of sociology is human achievement." Following this suggestion, Professor Small gives a conspectus of the present social situation. The pragmatic implications are clear in the working out of the general divisions:

1. Achievement in promoting health.
2. Achievement in producing wealth.
3. Achievement in discovering human relations.
4. Achievement in discovery and spread of knowledge.
5. Achievement in the fine arts.
6. Achievement in religion.

In Comte's system, sociology is the study of the evolution of society. With Comte sociology and theology become one. Lewis says:

He begins with religion, as the keystone of the social arch, the bond which binds together the diverse individualities into society. Religion, which at first was spontaneous, next inspired, then revealed, now in the final state becomes demonstrated. Humanity is thus the great collective life of which human beings are the individuals; it must be conceived as having an existence apart from human beings, just as we conceive each human being to have an existence apart from, though dependent on, the individual cells of which his organism is composed. This Collective Life is in Comte's system the *Supreme*, the only one we can know, therefore the only one we can worship.

Herbert Spencer's sociology which is a part of his synthetic philosophy is based on the postulate that human society is an organism. Sociology marks a step forward in cosmic evolution. Believing that the highest good was the end of human effort, Spencer also believed that the highest good for each was the highest good for all. He says:

The ultimate man will be one whose private requirements coincide with public ones. He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the functions of a social unit, and yet is only enabled to fulfil his own nature by all others doing the like.

Thus the highest type of sociology will come when the highest type of man is evolved. Spencer says we may project our thoughts forward as far as Paleolithic implements carry them back, and look with at least a relative optimism on the social scene. The type of man thus evolved will be a religious man, for Spencer says:

But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which we can neither find nor conceive either beginning or end. Amid the mysteries which become more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed.

From our survey of theological and sociological science it is apparent that there is a vital relation between the two, ethics being the link that binds them together.

The theological seminary of the past was purely an academic institution. The questions that were studied were speculative rather than practical. There was no place in its curriculum for the study of the problems growing out of the human relationships. The textbooks on systematic theology, even today, almost totally ignore the social significance of the teaching of Jesus. Many of them make the church, as an ecclesiastical institution, synonymous

with the Kingdom of Heaven. Dr. G. P. Eckman has said:

In all our theological seminaries there ought to be a department of practical or applied sociology, and connected with this department there should be a social or religious settlement in some adjacent city.

This suggestion is being realized in many of our theological seminaries, though the courses that are offered in sociology are very meager at present. Rev. Charles Stetzel, one of the leading social-service workers in the church, some time ago made an exhaustive study of the attitude of theological seminaries to sociology. The president of a leading seminary said to him:

I do not take a great deal of stock in the sociological clinics. If a man wants to know about sin, let him search the inner recesses of his own heart. It is not our business to seek the social regeneration of the world, but to save men's souls. It is not necessary for a teacher in a theological seminary to have had practical experience among men.

Another president of a leading theological seminary, at a conference of men interested in aggressive Christian work, said that his seminary had been doing business for nearly a hundred years, and that it did not propose to change in its curriculum or in its methods of work. He was quite satisfied, he said, with things as they were. Mr. Stetzel wrote to 184 theological seminaries in the United States, asking the following questions:

Please state what practical social service experience students receive while in the seminary.

Do you have a course in social teaching?

What is the total number of hours devoted to all lectures during the year and how many of these hours are given to the study of social problems?

Is any attempt made during the course to acquaint the student with social conditions at first hand, either in the city or in the country?

Would you introduce more sociological study if you had the necessary money?

Have your students asked for additional courses in sociological subjects in the seminary?

Is the student offered special inducements in the form of scholarship, for example, in order that he may take additional sociological work?

What is your general opinion of the value of sociological training for the theological student?

Mr. Stetzel received replies from only 80 of the 184 seminaries. Among these, Mr. Stetzel says, were the leading seminaries in the country, and presumably, practically all that could say very much about sociological studies. After carefully studying these letters Mr. Stetzel states his conclusions:

First: Practically every seminary president answering the questions was convinced of the value of sociological training of the theological student, although there were some notable exceptions.

Secondly: Perhaps two-thirds of the eighty are offering some kind of so-called sociological course, but with most of them this means merely the old-fashioned study of the mission Sunday school, the rescue mission, hospital mission work, and similar philanthropic or religious enterprises.

The average time given to such study is one hour per week. Comparing the average theological school with the medical school, it appears that theological seminaries limit their students to the study of medical

agencies. The average seminary makes no provision worth mentioning for courses corresponding to diagnosis, or physiology, or hygiene, or clinical practice. A medical school without these courses would be condemned by the law of the state.

Thirdly: Not more than one dozen seminaries have anything like an adequate curriculum in the matter of sociology. . . . While I am myself a conservative in theology, I am frank to say that the professors and students who seem to be most effective in their approach to the people in their most difficult social problems are those in the seminaries that teach the so-called modern theological view.

Fourthly: Many of the seminaries say they would like to give more work in sociology, but they say they haven't the money. It is quite evident that there

are too many poorly equipped seminaries in the country.

Fifthly: Comparatively few seminaries have courses in the social teaching of the Bible. In many of the seminaries the students are asking for added courses in sociology.

Conditions in the theological seminaries are in fact changing. Wide-awake students coming from the college classroom where sociology is one of the most important subjects demand that this subject be studied in the seminary. Almost every leading seminary has thus been forced to adapt its courses of study to meet the newer conception of the functions of the church in human society.

ARCHAEOLOGY AND THE BOOK OF GENESIS

PROFESSOR LEWIS BAYLES PATON, PH.D., D.D.

Hartford Theological Seminary, Hartford, Connecticut

XII. The Conquest of Canaan

In the preceding article¹ attention was called to the facts that the Egyptian monuments seem to show that some Hebrews were settled in Canaan as early as the Eighteenth Dynasty, while other Hebrews were living in Egypt as late as the Nineteenth or the Twentieth Dynasty; that one tradition in the Old Testament makes the exodus occur as early as 1500 B.C., while another tradition places it as late as 1200 B.C., and still

other traditions hold that only part of the tribes of Israel were in Egypt; that the Pentateuchal documents are unable to combine the stay of the tribes at Kadesh with the stay at Sinai, which seems to show that part of the tribes rallied around Kadesh before their invasion of Canaan and another part around Sinai, and that these two stays were not connected. We must now examine the narratives of the conquest, and we shall find

¹ *Biblical World*, August, 1915, pp. 82-89.